1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

in token of remembrance; but when they give any thing to a trader, they at least expect double the value in return, saying that he can afford to do it, since he had cheated them so often. 431

They treat each other with civility, and shew much affection on meeting after an absence. When they meet in the forenoon, they will compliment one another with saying, "a good morning to you!" and in the afternoon "a good evening." In the act of shaking hands with each other, they strictly attend to the distinguishing names of relations, which they utter at the time; as for instance, "a good morning, father, grandfather, uncle, aunt, cousin," and so down to a small grandchild. They are also in the habit of saluting old people no ways related to them, by the names of grandfather and grandmother, not in a tone of condescending superiority or disguised contempt, but as a genuine mark of the respect which they feel for age. The common way of saluting where no relationship exists, is that of "friend;" when, however, the young people meet, they make use of words suitable to their years or stage in life; they will say "a good morning, comrade, favourite, beloved, &c." Even the children salute each other affectionately. "I am glad to see you," is the common way in which the Indians express themselves to one another after a short absence; but on meeting after a long absence, on the return of a messenger or a warrior from a critical or dangerous expedition, they have more to say; the former is saluted in the most cordial manner with some such expression: "I thank the Great Spirit, that he has preserved our lives to this time of our happily meeting again. I am, indeed, very glad to see you." To which the other will reply: "you speak the truth; it is through the favour of the great and good Spirit that we are permitted to meet. I am equally glad to see you." To the latter will be said: "I am glad that the Great Spirit has preserved your life and granted you a safe return to your family." 576 [888]

1:Heckewelder M-5 (ca. 1800)1819
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the nature of their crimes, if not publicly, still privately, for they are considered as a nuisance, and a disgrace to the nation, and so much so were persons of this description considered and despised in former times among the Delawares, before the white people came, that it was a rare thing to hear of any such being among them. This I have repeatedly been told, between the years 1770 and 1780, by Indians of that nation; one of whom, when a boy, resided on the spot where Philadelphia now stands, when the first house was building there, and assisted in furnishing the workmen with fish, and caught rabbits for them; the other, who was still older, lived with his parents on the spot where afterwards was built Perth Amboy in New Jersey: both were respectable men, highly esteemed by all who knew them.

I do not believe that there exists a people, more attentive to paying common civilities to each other, than the Indians are; but this, from a want of understanding their language, as well as their customs and manners, generally escapes the notice of travellers, although some of them, better observers than the rest, have touched upon this subject. In more than one hundred instances, I have with astonishment and delight witnessed the attention paid to a person entering the house of another, where, in the first instance, he is desired to seat himself, with the words, "sit down my friend!" if he is a stranger, or no relation; but if a relation, the proper title is added. A person is never left standing, there are seats for all; and if a dozen should follow each other in succession, all are provided with seats, and the stranger, if a white person, with the best. The tobacco pouch next is handed round; it is the first treat, as with us a glass of wine or brandy. Without a single word passing between the man and his wife, she will go about preparing some victuals for the company, and having served the visiters, will retire to a neighbour's house, to inform the family of the visit

l:Heckewelder M-5 (ca. 1800)1819
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576 574 with which her husband is honoured, never grumbling on account of their eating up the provisions, even if it were what she had cooked for her own family, considering the friendly visit well worth this small trouble and expense.

It is true, that among themselves, they expect the same attention and hopitality paid to them in return; yet that is not their main object, for I have seen a number of instances in which a return was out of the question, where poverty would not admit of it, or distance of abode put it out of the power of the visiter to return the same civilities to his host: when white people are treated in this way, with the best entertainment the house affords, they may be sure it is nothing else than a mark of respect paid to them, and that the attentions they receive do not proceed from any interested view.

CHAPTER XV.

POLITICAL MANŒUVRES.

648 IN the management of their national affairs, the Indians display as much skill and dexterity, perhaps, as any people upon earth. When a political message is sent to them from a neighbouring nation, they generally contrive to send an answer so ambiguously worded, that it is difficult to come at their real meaning; they conceive this to be the best way of getting rid of a proposal which they do not like, because those who sent them the message are for some time, at least, at a loss

9 [errata. See cat. 116, p. 348. -Analyst]

1:Heckewelder M-5 (ca. 1800)1819
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593 578 repented, though neither speak to each other a single word on the subject of what has passed. And as his children, if he has any, will on his return hang about him and soothe him with their caresses, he is, on their account, ready to forgive, or at least to say nothing unpleasant to their mother. She has, however, received by this a solemn warning, and must take care how she behaves in future, lest the next time her husband should stay away altogether and take another wife. It is very probable, that if at this time they had had no children, he would have left her, but then he would have taken his property with him at the same time.

593 576 484 On the return of an Indian from a journey, or long absence, he will on entering the house, say, "I am returned!" to which his wife will reply, "I rejoice!" and having cast his eyes around, he will enquire, whether all the children are well, when being answered in the affirmative, he replies, "I am glad!" which for the present is all the conversation that passes between them; nor does he relate any thing at this present time that occurred on his journey, but holds himself in readiness to partake of the nourishment which his wife is preparing for him. After a while, when the men of the village have assembled at his house, his wife, with the rest, hears his story at full length.

584 *Marriages* are proposed and concluded in different ways. The parents on both sides, having observed an attachment between two young persons, negotiate for them. This generally commences from the house where the bridegroom lives, whose mother is the negotiatrix for him, and begins her duties by taking a good leg of venison, or bear's meat, or something else of the same kind, to the house where the bride dwells, not forgetting to mention, that her son has killed it: in return for this the mother of the bride, if she otherwise approves of the match, which she well understands by the presents to be intended, will prepare a good dish of victuals, the pro-

g [erratum. See cat. 116, p. 348. — Analyst]

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

627 If peace could not be restored through the payment of "blood money," the interested kin, in case of murder, resolved the case by the murder of the guilty party or one of his kin.[163] From the scanty evidence available it would appear that only in the case of unresolved murders which were upsetting internal peace would society step in to halt the conflict.

576 431 Little is known about etiquette and the customary ways in which people behaved towards one another. Penn, however, said:

> In liberality they excel. Nothing is too good for their friend. Give them a fine gun, coat, or other thing, it may pass twenty hands before it sticks: light of heart, strong affections, but soon spent: the most merry creatures that live: they feast and dance perpetually; they never have much, nor want much. Wealth circulateth like the blood. All parts partake; and though none shall want what another hath, yet exact observers of property.[164]

Denton in the same vein said:

> They are extraordinary charitable one to another, one having nothing to spare, but he freely imparts it to his friends & whatsoever they get by gaming or any other way, they share one to another leaving themselves commonly the least share.[165]

571 This sort of behavior is, of course, to be expected in a society organized upon a kinship basis. Society was predicated, not on the competition between individuals, but upon mutual assistance and the unity of action of the kin group. Respect for, and solicitous care of, the aged has also been noted.[166]

War

726 174 Small-scale, probably infrequent raiding by a few warriors was the typical form of warfare in early historic times and undoubtedly in the pre-European period. This type of conflict was a personal, usually nonecomic feuding. An apt designation for it might be primitive war, since it seems to be characteristic of many cultures at this and lower technological levels of development. A special term for it is necessary since it generally differs in its causation, purpose, and form from total, modern warfare. There is little evidence that chronic, full-scale, economically caused warfare existed aboriginally in what is now northeastern United States. Hunt shared this point of view in writing of the Iroquois, generally considered to have been the most warlike of peoples in this area! He said:

> In the beginning intertribal rivalries were not keen, and intertribal war was purely private and social interprise. But before long the European trade was to create new rivalries, and whet old ones to the point where the issue became one of survival.[167]

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[163] Van der Donck, 1909, p. 303.
[164] Penn, 1882, p. 243.
[165] Denton, 1845, p. 9. Also see Zeisberger, 1910, pp. 115-16.
[166] Zeisberger, 1910, p. 123; Heckewelder, 1881, p. 103.
[167] Hunt, 1939, p. 22.

3:Zeisberger M-5 (1767-1780)1910
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Dakota NQ11

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endeavor to bring back a scalp or several scalps to show that he has avenged the rights of his nation.

Across the Mississippi there lives a nation called the Su.[355] They live along the river Su far beyond the Illinois, where there are vast plains without trees and on which wild goats, buffalo and other game graze. As there is no wood, the Indians burn dried buffalo manure. For the winter they provide themselves with peat, which they dry with grass. Their utensils they make of clay and burn them, wherever they may be, for they travel from place to place following game. Their weapons are the bow and arrow. Water being scarce on the plains, they catch the dew for cooking and drinking purposes. For this purpose they use large sponges that grow on the rocks in the rivers. This I have been told by an Englishman who lived sometime in that country. These Indians trade with the Spaniards. I have heard from various sources that the further west one goes the more extensive are the plains. Da 105

Indians usually treat one another with kindness and civility and in their bearing toward one another are modest. They are communicative but thoughtful. Of empty compliments they know nothing. In meeting it is customary to shake hands, greet one another with the friendly title of Father, Older or Younger Brother, Uncle, Cousin, Grand Son, Grandfather and say "I am glad to see you." Sometimes all this is repeated when the guests have been sometime in the house. Expression of greeting through others is hardly customary, occasionally a gift is sent by way of greeting. Greetings are expressed in all sincerity. If sentiments do not correspond to words and forms, the latter are dispensed with. If warriors, going to war or coming from war, when the murderous spirit is on them greet one (I will not say an Indian, for that were nothing unusual, but a white person) one may certainly believe to possess their favor and good grace and need fear no harm, for if they have the least feeling against anyone, they will use no form of greeting. This I know from frequent experience. An Indian carries pouch and pipe with him wherever he goes, for they are indispensable. For state occasions they may have an otter skin De 576 De 276

3;Zeisberger M-5 (1767-1780)1910
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pouch or a beaver-pouch or one decorated with coral, made by the women. Sometimes they have a buffalo horn, from which a pouch, made possibly of tanned deer-skin, depends. In the pouches they carry tobacco, fire materials, knife and pipe. Sumac is generally mixed with tobacco or sumac smoked without tobacco, for but few can stand smoking pure tobacco. Their common conversation turns upon hunting or the news of the day. Matter that has no foundation in fact may be drawn into conversation, and even though all may be aware of this, the narration continues uninterrupted. They may laugh now and again but they will listen attentively. No one interrupts another. When one has finished another begins. They never put any one publicly to blush; they are polite to each other and enjoy being politely treated. They like to be regarded as worthy people even though they may be the opposite. They are pleased to know that they are liked. When a guest comes into a house, food is placed before him; that comes before anything else. If the guests are from a distance and very good friends, the whole kettle of food is set before them, they are given dishes and spoons and allowed to help themselves first to as much as they wish. The guests having partaken of the food, pass the kettle back to the people of the house. They live very simply. Meat, corn, gruel, corn-bread, are the principal articles of diet.[296] In lieu of meat, various dishes are prepared with corn, or Sopan, milk and butter are used. They like to discuss affairs of state and communicate their opinions. In fact they are more ready to discuss such matters in course of visits than in the Council House, for there they prefer to let the older people speak. Occasionally visits are made with the purpose of discovering the opinions of others; in a chief's home all manner of reports, true and false, furnish material for discussion. The women speak of their work, their plantations, the pouches, bags, baskets, carrying bands they have made, many of them though not all smoking tobacco. Stories are carried by women from house to house; they are so often manufactured that if men, having listened attentively to some tale, hear that it originated with a woman they will give it no credit until confirmed by some more reliable authority.

6:Harrington E-5 (1907-1910) 1921
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Lenape

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A translated example of a Minsi vision chant and dance song has already been given. When the dream-teller finished the first verse of his dance song, he exclaimed, "*E-ye-he-ye-ĕ!*" whereupon the singers took up the strain and sang the verse several times, for the benefit of those who wished to dance, omitting, however, the final exclamation, but those who had bought the privilege rose and danced where they stood, instead of circling around, as among the Unami. Each "set" ended with a whoop, "*kwi!*".

796x
[576]

When the vision-teller finished dancing, he went around the house and shook hands with everyone; then the turtle rattle was passed to another man who had been blessed with a vision, and so on, until all those qualified, who wished to recite their visions, had done so.

OTHER FEATURES

The Prayer Cry.—From time to time during the night the prayer cry "*Ho-o-o!*" was repeated twelve times, and the

8: Lindeström T-5 (1654-1655) 1925
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the feeding and feasting of the horse, just as if 572
it had consumed and eaten the same; otherwise 574
they would kill the horse, thinking that it would scorn them; for they have no horses or cattle; wherefore the savages do not know their nature, but they think that they eat the same food as the people eat.[7]

And above all things we must extol and praise 572
the savages, for the one by whom they are extolled 574
and praised that one they consider their most 576
faithful, good and best friend, but not having sense enough to consider, whether such [actions] come from the heart or not. They are also so simple, that they cannot simulate, nor do they know of any deceit, but do not imagine that anything could pass from a man's tongue, without coming from the heart.

The one who knows how to associate rightly 572
with the savages [will find that they] are a trustworthy and good-hearted folk,[8] when they are not angered, and even brave-hearted [enough] to risk death for their good friends, to whom they have professed their friendship and faithfulness, as they did in the year 1655.[9] When the Hollanders surprised us Swedes in New Sweden with hostility, then our river savages showed their friendship and faithfulness towards us. Now this intention of the Hollanders was known to our river savages, wherefore they betook themselves (unknown to us) and went to Manhattan City, in New Holland, to exact revenge on our behalf, doing

[7] Lindeström had heard this from some colonist.
[8] *Nit troget och godh hiärtat folck.*
[9] See Johnson, *The Swedes in America*, I, 330–31.

+ = element present
— = element denied
(+) or (—) = source ambiguous
• = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston 621	Pipe 574	Chipps 858	J. W. 562	W. T. 191	E. R. 576	W. L. 756
Medicine—Continued												
52. Perform surgical operation				(—)		—		—	—	—	—	—
53. Unite profession with priesthood	(+)		(+)			—		—	—	—	—	—
54. Always use juggling tricks †	+	S	S	S	S	—		—	S		S	S
55. Beat on own breast	+		(+)		+	+			+	+	+	+
56. Blow in hands	+		(+)		±	+			+	—	+	+
57. Make rumbling noise	+		+	+		+			+	+	+	+
58. Blow on patient	+		+	+	+	+			+	+	+	+
59. Rub the part affected						+			+	+	+	+
60. Have effect on patient's confidence						+			+	+	+	+
General Manners and Customs												
61. Eat human flesh			*(—)	—	—	—	•	—	—	—	—	—
62. Shake hands on meeting; inquire about health and express gladness to see	(±)			+	+	+	+	+	+	+	+	+
64. Great respect paid age or rank				+	+	+	+	+	+	+	+	+
65. Visit one another for purpose of conversation	+			+	+	+	+	+	+	+	+	+
66. Regular parties at which they entertain				+		+	•	•	+	+	+	+
67. Practice of telling stories				+		+	+	•	+	+	+	+
68. In winter and at night only						+	•	•	+	+	+	*+
69. Use words equivalent to swearing		—		—		+	—	—	—	—	—	—
70. Exhibit strong feelings of love, friendship and affection to same sex					+	+	+	+	+	+	+	+
71. to opposite sex						+	—	+	+	—	+	•
72. common to try to suppress to same sex						+	—	+	+	—	—	+
73. common to try to suppress to opposite sex						+	+	+	+	—	—	•
74. Matter of pride to suppress feelings or excitement, especially fear and shame				+		+	•	+	+	(+)	+	+
75. On return home men treat wives with indifference					+	+	+	•	—	+	—	+
76. On return home men treat children with indifference					—	—	•	•	—	—	—	—
77. Powers of recollection strong			+		+	+	•	+	+	+	+	+
78. Any peculiarities in encampments (except war) or building of huts that distinguish from others				+		*+	•	•	•	+	*+	+

79. Tell tribe and number by examining encampment †				+		+		+	+	+	+	+
80. Different from other tribes in color								+	−	+	−	+
81. language						·	·	+	+	+	+	+
82. religious tenets						·	·	+	+	+	+	+
83. greater degree of sociability, friendship, hospitality						+	·	·	•+	•+	+	+
84. Suppose themselves to be different (better)						+	·	+	+	±	+	+
85. Women's condition easy and contented					+	+	·	−	·	+	+	+
86. Women obliged to do all the drudgery					−	−	·	+	−	−	−	−
87. considered as menial servants of men					−	−	·	+	−	−	−	−
88. Spare lives of snakes because killing one would bring other creeping things to bite them †		−			+	+	+	+	+	·	−	+
Birth and its incidents												
89. Any ceremony at naming of child †				+		−	+	+	+	−	−	+
90. Any particular age of naming †			•+	−		−	−	−	−	−	−	−
91. Names are descriptive				+	+		+		•+		s	+
92. chosen by parents				+	+			+	+	+	s	·
93. from dreams of parents or grandparents				+		•+			−		•+	+
94. taken from father						−	+	s	−		−	
95. taken from mother		+				−		s	−		−	
96. taken from grandparents						−		+	−		−	
97. Individual has more than one name				−		s	−	−	−	−	•−	•−
98. Change later in life				+	+	+	+		−	−	−	−
99. Individual selects						+	+					
100. Generally unwilling to tell their names				+		−	+	+	−	+	+	−
101. Call one another by their names in their youth within the family	+			+		+	+	+	+	+	+	+
102. Children address parents by titles	+					+	+	+	+	+	+	+
103. Education consists of teaching how to hunt, instruction in religion and general advice			+	+	+	+	•+	+	•+	+	+	+
104. Restraint over children				+	+	+	+	+	+	+	+	+
105. Corporeal punishment †	(−)			+	−	+	+	+	+	+	+	+
106. Definite age at which childhood ceases †						−	+	+	+	·	+	+
107. Children ever adopted by near relatives				•(−)		•−	+	−	•+	+	+	+
108. Orphans taken in without adoption by nearest relatives						+	−	+	−	+		+
109. by maternal grandparents						−	+	−	−			−
110. by paternal grandparents												+
111. by anyone in particular next						−	−	−	−		−	−
112. Are considered to belong to family with or without adoption				+		+	+	+	+	+	+	

597 856 868 861 576 787 551 553 784 562 142 (2)

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

266 inating the torture of prisoners, burning at the stake, and eating
727 of their flesh. These elements were considered to have been adopted by other tribes in retaliation. Hence it is difficult to understand how the Delaware could have escaped or withstood this influence. The only explanation that seems at all plausible is that when the Delaware were subjugated by the Iroquois early in the eighteenth century, they lost the prime reason for the practice and soon lost even the memory of it.

576 According to information from the eighteenth century and later, the Indian mode of greeting was shaking hands (62). The three manuscripts of the early nineteenth century claimed that shaking hands was a very old Indian custom and one in existence before white contact. In the national worshiping society or Big House where an effort was made to preserve ancient customs, the left hand was used. This was the hand nearer the heart and so considered to be a more direct conveyance of friendship. It is interesting to note that the two modern informants who have participated in the Big House confirmed this use of the left hand, whereas the two who have had no firsthand information of this ceremony claimed the right hand was always used by the Delaware. None of the seventeenth-century sources, including accounts not used in the tabulation, referred to hand shaking. This absence of mention is not surprising as many details were ignored by the early writers, but in the case of Williams who gave many different expressions for greetings and included a description of an Indian stroking a sachem upon both shoulders, the suggestion is strong that hand shaking was not in use until learned from the whites. Early accounts of customs at the time of contact between other tribes and whites also indicate that hand shaking was not an Indian custom. Hence, we have a custom that was borrowed from the whites some time before the accounts of the second period.

576 There seems to have been a change in the freedom with which
562 emotions toward the same and the opposite sex were exhibited (70-73). Part of the responsibility for the apparent change may be assigned to a lack of information or understanding. It is doubtful if any conclusions are warranted on the basis of the

9: Kinietz E-4, 5 (1938) 1946
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information available. On the other hand, the expression of feelings between men and their wives and children, which is a closely related subject, definitely shows a change in the fourth period (75, 76). In the second and third periods indifference on the part of the men to their wives on returning home was reported, whereas, in the fourth period, the two younger informants disclaimed such indifference. Paternal indifference to children is denied throughout. The behavior of the older men toward their wives was in accordance with the old ways, they said, whereas that of the younger men was apparently influenced by white standards of behavior.

Captain Chipps and two of the informants, W. T. and W. L., considered the Delaware to differ from other tribes in color (80). Among the informants the matter was one of personal opinion unwarranted by the color of the individual informants. The opinion is also unwarranted from a comparison of skin, hair, and eye color with members of neighboring tribes who have approximately the same percentage of Indian blood. The greater degree of sociability, friendship, and hospitality among the Delaware and all the informants is to be attributed, in part, at least, to their religion and their feeling of superiority to other tribes (82-84). They believe their Big House or Delaware "church" to be superior to the religious beliefs of other tribes, but they are tolerant of the shortcomings of the others and attempt no missionary work. Friendship with all mankind is preached in the Big House and practiced by all believers.

The elements concerned with the physical duties of the woman in the home are of doubtful value from a psychological and terminological viewpoint (85-87). The terms "easy," "contented," and "drudgery" all carry connotations beyond their strict meanings that are so divergent in their use by different observers or informants that comparison is impossible. It is interesting to note, however, that Heckewelder and Johnston agree with the statements of the modern Delaware that the position of women was easy and contented and that they were not considered menial servants of the men. The only dissenting voice was that of Captain Chipps. Nowhere is there any evidence that the women considered themselves imposed upon by the men.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

third periods no ceremonies were reported. In the fourth period the ceremonies were said to be prayers at the beginning and conclusion of the expedition. 224 [796]

From the sequence of questions I understand that the one relating to "peculiar laws" in hunting concerned the rights of various members of a group hunting—the division of the game, the taboos to be observed, etc. (320). Most of the sources and all of the informants stated or indicated the existence of laws or rules from this standpoint. Johnston, however, understood the question differently, for he answered, "They have not, every one kills as much as he can." While he gave no information on the subject desired, his answer does show that the Indians with whom he was acquainted were not practicing conservation of game. There seems to have been a certain etiquette observed whenever a successful hunter was approached by an unsuccessful one at the scene of the kill (322-26). The sharing of the game killed was as generally observed as if the two had been hunting together (321), but the detail of the division depended upon the individual hunter and his mood of the moment. Deer was the principal animal sought in hunting, and often the term hunting was used synonymously with deer hunting, and in speaking of the divisions of game killed, the deer is always taken as the example. The fact that deer was the staple meat and hunted most often in the autumn is also shown in the more frequent reports of hunting in the autumn than in any other season (328-31). [57]

A ceremony celebrating the killing of the first game animal by a youthful hunter is well affirmed in every period (332). The details of the ceremony, however, are not always given. Zeisberger reported that the youth presented a male animal to an old man and a female animal to an old woman (337). This was denied by all the modern informants. The third- and fourth-period reports related that the selection of the recipient of the kill was not based on the sex of the animal (336). This contradiction may represent a change in custom between the second and third periods, but the fact that there is only one authority for the earlier period casts some doubt on the uniformity of 352

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

57. Rumbling noise made by jugglers

755 [756] The rumbling noise made by jugglers mentioned in the earlier accounts was replaced by singing in the accounts of J. W., W. T., and W. L., all of whom said that the sweat doctor sang or talked about his vision which gave him his power to see into the vitals of the patient and determine the nature of his illness.

General Manners and Customs

61. Eating of human flesh

266 There is no statement about the eating of human flesh in Lindeström, but there is a description of torture by fire among [727] the Minquas, and the inference is that such was not practiced among the Delaware and, also, that the eating of human flesh was not common if present at all.

62. Handshaking

● 576 John Johnston—[Salutation is] by shaking each other by the left hand as token of friendship considering the left hand to be the nighest to the heart. They say but little, except I am glad to see you your looks are familiar the countenance expressed gladness. (Shaking hands is an Indian, and they say an ancient custom.)

Captain Pipe—Their mode of salutation in meeting is not peculiar. They sometimes express a pleasure in seeing each other, at others the simple *Anishee*, (I am thankful,) is the only expression. They do not as with us, inquire after the health of their families, but of their business, route, etc. It is believed that shaking hand is an Indian custom, but before their knowledge of the whites they used the left hand. In the Engōmween, or wor- [796] shiping assembly, where ancient customs are said to prevail altōgether, they always use the left hand.

Captain Chipps—The mode of salutation is by shaking hands:—inquiries after healths succeed. The shaking of hands (say they) "was in use from the time they were created."

J. W. and W. L. say that using left hand was formerly Delaware custom.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

W. T. and E. R. say that right was always used. 576

68. Story telling: in winter and at night only

W. L. said that one rule was that no one could sit up during 538
the telling of stories as it might make them humpbacked. 784

78. Peculiarities in encampments

JOHN JOHNSTON—There is no [peculiarity] in their moving 361
from place to place or in their hunting encampments, but they 726
are very particular in the mode of erecting their war encampments.

E. R.—Camp site was fixed so that allied tribes would know
who had been there, and which direction they went. The way [202]
they fixed the fire and ashes would tell who made the camp.

79. Identification of makers of encampment

JOHN JOHNSTON—They can [identify them] because every 361
tribe has a different mode of encamping and by the size of the 202
camp or camps they can calculate very nigh the number that were in them.

CAPTAIN CHIPPS—They can tell the camps of the Cayugas and Massisagas, by their peculiar manner of encamping. Generally speaking, it is impossible for them to tell from a deserted camp, what particular tribe has occupied it.

83. Differences from other tribes in sociability, etc.

J. W.—Delaware are more friendly and sociable than other 181
tribes even though they cannot trust others. The Delaware way of raising is to have children grow up to be friendly and pleasant so that other people will like them and they may do big things—get places on council, in Big House, and be a credit to parents.

W. T.—Sociability, friendliness, and hospitality are marked characteristics that distinguish Delaware from other tribes and should be rated first.

88. Spare lives of snakes

HECKEWELDER stated that Delaware spared the lives of snakes 784
because killing one would bring other creeping things to bite them. 825

626 ness was accomplished, not by a fear of authority, but by everyone's fear of wounding someone else's self-esteem and thereby laying himself open to aggression. In order not to antagonize another, the individual had to be very circumspect in his behavior and avoid showing his own aggressive motives. There were a variety of institutionalized techniques which functioned to forestall possible antagonism-arousing situations. "They are not quarrelsome, and are always on their guard, so as not to offend each other," said Heckewelder, and Zeisberger made similar observations.[39] [831] Swearing was unknown (although obscenity was not tabooed).[40] Persons suspected of ill-doing were not accused openly; public or private disapproval was communicated by subtle allusions or by the [609] recital of a "dream."[41] Strangers and visitors were always treated politely; and negative replies to embassies from other communities were couched in ambiguous terms so that the matter was shelved rather than 576 contended over.[42] An elaborate code of 521 etiquette governed the men's talk. "Their common conversation turns upon hunting or the news of the day. Matter that has no foundation in fact may be drawn into conversation, and even though all may be aware of this, the narration continues uninterrupted. They may laugh now and again but they will listen attentively. No one interrupts another. When one has finished another begins. They never put any one publicly to blush; they are polite to each other and enjoy being politely treated. They like to be regarded as worthy people even though they may be the opposite. They are pleased to know that 796 they are liked."[43] Religious observances 776 (such as the periodic obligation to give a dance for a sacred mask) were performed under an almost obsessive fear that negligence, by offending the supernatural owner, would call down an indefinite but

39. Heckewelder, 1819, pp. 145-146; Zeisberger 1778, p. 115-116.
40. Zeisberger, 1778, p. 85.
41. Zeisberger, 1778, p. 120.
42. Heckewelder, 1819, p. 150.
43. Heckewelder, 1819, pp. 103-104; Zeisberger 1778, 115-116.